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"I had rather go down in a storm than rot tied to the wharf!"—Thos. E. Watson

Vol. 2 JULY, 1928 No. 6.

CONTENTS

Frontispiece — Obedience

Editorials

Oath of the 4th Degree Knights Of Columbus

A Survey Of The World

A Debate Between Two Southern Orators of the Old South

The Roman Catholic Hierarchy

Life of Thomas E. Watson

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Through Obedience American Catholics can be horded into "A Catholic Party" for the Support of Rome's Favorite Son, see page 163.

THE WATSONIAN

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EDITORIALS

A CATHOLIC PARTY

The Church of Rome, we are constantly informed, does not meddle in politics; but confines herself exclusively to the spiritual welfare of her children.

But those who have made a study of Popery know full well that it is the most stupendous political machine the world has ever seen. Its present attempt to elect a Catholic President is ample proof that the Hierarchy in America is the smoothest political combination that has ever confronted the American people.

Well known Journalists and political students are advancing the idea that unless the Democratic Party nominates Smith, a Catholic Party will be organized and will run a ticket in the November election. To the contrary some Catholic-editors are denying the assertion but admit that the Catholic vote of America is for Smith, thus contradicting other Catholic leaders who preach a doctrine that "Rome does not meddle in politics". One Catholic writer is quoted as saying:

> In choosing his candidate the Catholic voter is the freest of free. It is calumny **(note this word—it has taken the place of the worn out "tolerance" cry)** that we deeply resent to say that in civic and political matters Catholic voters are under the influence of Rome.

Let us see if the Catholic voter is "the freest of free".

> The political prudence of private individuals would seem to consist wholly in carrying out faithfully the orders issued by lawful authorities. . . . It is his (the Pope's) charge not only to regulate the Church, but generally to regulate the actions of Christian citizens that these may be in apt conformity to their hope of gaining eternal salvation.
>
> It is fit and proper to give (political) support to men of acknowledged worth, and who pledge themselves to deserve well in Catholic cause—Pope Leo XIII, in his encyclical letter Jan. 10, 1890.
>
> You should submit to the decisions of the Church even at cost of sacrificing political principles.—Archbishop Bonzano, 1912.

If the individual Catholic is absolutely free in the exercising of his political judgment, why such a letter as this:

FROM THE BISHOP'S PALACE VITERBO

TO PRIESTS, CURATES AND HEADS OF ELECTORAL ASSOCIATIONS:

From the letter of Count Gentiloni, president of the Catholic Italian Elec. Union, a copy of which you find on the opposite page, you will see that the parliamentary candidate to be supported by the Catholics in Viterbo, **in the absence of a Catholic candidate,** is the ex-member of Parliament Alfred Carnevaria. It is not necessary to tell you that the will of the superior is not to be called in question. To be precise, the duty of all Catholics is to set aside all private interests and sentiments, and to vote **en bloc** for Carnecaria. It can not be tolerated in any way that a Catholic should support any other candidate, nor display even in private any leaning to another. To hold an opinion contrary to the one imposed by the Superior Authorities would be contrary to the spirit of discipline. Parish priests, curates, and all heads of Catholic Associations are warned to be vigilant and refer to Superior Ecclesiastical Authorities any case of insubordination.

August 7th, 1913. (Signed) Giuseppe Farrocchi.

Here we have a typical example of civil liberty as interpreted by the Church of Rome. Is this not proof that every Catholic in the United States, whether he be black or white, American or foreign born, is organized to vote "en bloc" for Smith, if nominated, just as the Catholics voted for Carnevaria in Italy? You might say the above letter applies to far away Italy. True it does, but you must remember that it is the ROMAN Catholic Church and not the AMERICAN Catholic Church. Let us reproduce a letter which reveals the same method but somewhat Americanized:

ST. MARYS CHURCH
P. A. Hester, Pastor
Temple, Texas

Dear Rev. Father: May 29th, 1914.

True friendship induces me to say a word in favor of Hon. J. E. Ferguson, Candidate for Governor. I have known him for many years—he is a man of highest honor and integrity and none more fit to be Governor.

He is not only a personal friend of mine but a true friend of our church and for years one of its monthly generous contributors.

Assuring you kindly, that you **make no mistake in supporting** Mr. Ferguson for this exalted office, I am,

Yours cordially,
(Signed) P. A. Heckman.

It must be apparent that the Catholic is not a free voter by any means, therefore, when the Hierarchy in America feels that it can accomplish more from without the Democratic party than from within, a Catholic party may be expected. But if the Papacy can continue to bluff the Democratic leaders and force the nomination of Smith it would be foolish indeed for them to form a new party.

In fact the Hierarchy will have a party in reality but only not in name. With Smith the nominee it remains to be seen whether the backbone of the party—the dry Protestants of the South—will place principles above party name.

It is pitiful to see how some of our Protestants are unmoved by this Romish scheme to capture America. They do not seem to appreciate the blood that was given by our forefathers for a country never to be dominated by the Pope or a King. Our progenitors knew what the Roman Catholic Hierarchy was. Its record,—reeking with crime and fraud—was familiar to them. Its enmity to popular rights, its foul partnership with tyrannical kings, its frightful atrocities of persecution, its devouring greed and corrupting influence upon nations were but too well known. The monstrous impositions and hypocrisies by which priests preyed upon the masses while holding them down in densest ignorance,—had excited a profound indignation in the men who framed our government.

If one will trace the laws of our colonies he will find that Massachusetts passed a law making the celebration of mass punishable by death. In 1647 the Jesuit order was forbidden to enter the colony at all. In 1718 an act of Parliament wiped out the Catholics in Maryland and Pennsylvania. In New York if they caught a priest he was thrown into prison for life. In Virginia all priests were banished. In Georgia and South Carolina the clergy were not allowed to sit in the General Assembly. The entire Atlantic Seaboard from New England to Georgia was greatly antagonistic to the Catholics. We remind the reader of this condition only to prove that what the Fathers could do to save us from the insidious encroachment of priest-craft was done.

But the children forgot the reasons why Fathers so dreaded the Catholic Church. The children know not the record of crime and devastation which caused our fore-fathers to detest the Roman Hierarchy. Consequently the Roman Pope has found our republic an easy prey to his designs. In 1800 there were only 10,000 Catholics in America, today there are over 17,000,000. In view of these figures, why will not the Protestant people remember the warning of La-Fayette, himself a Catholic?

"If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

Isn't it enough to terrify the American patriot, to see the papal politicians threatening Protestant America with a Catholic party; to see the Church of idolatry and superstition eating the heart of independence out of a great nation by placing a foreign subject in the

President's chair?

If a Catholic party—then why not a Protestant Party? If the Catholics unify under **one flag** with one intention and that is to "make America Catholic", then the Protestants must unite under **one flag** to **keep America Protestant**, as the founders of this republic so intended.

* * * *

ENGLAND'S PRAYER BOOK

In England another victory for Protestantism has been won. The House of Commons rejected by a vote of 166 to 220 the revised prayer book which would lead ultimately to Roman Catholicism.

As in America, but not to such a great extent, England is grappling with a serious problem, that is, of **keeping England Protestant**.

During the recent debate in the House of Commons it was revealed that if the new prayer book was adopted it would force the King to break the Coronation Oath. Since the year 1688 the rulers of England have been required by the laws of the realm to take an oath which has been displeasing to all members of the Catholic Church and especially galling to the Pope.

The following is a part of the oath which is very obnoxious to Catholics:

I, George, do solemnly and sincerely and in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of the bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint or the Sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous, and I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation, whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, and without any hope of any such dispensation from any person whatsoever, and without thinking that I am or can be acquitted before God or man of any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning.

It is the firm belief of the Protestant people of England that it is absolutely necessary for the ruler to take such an oath as this in order to prevent the possibility of the English Church ever again coming under the dominance of the Pope of Rome. Had the Catholic Church and its machinations been different, no such oath would have been formulated for the sovereigns of England. **Every sentence**

in the oath is based upon the actual experience of the English People in their conflict with Catholicism. Another feature is that it prevents England from ever having a Catholic King.

England is indeed fortunate in this regard.

With a member of the Catholic Church, who is also a member of that Un-American Secret Society, the Knights of Columbus* threatening to capture the Presidency through the aid of the Hierarchy's political machine, it is unfortunate for America that we do not have an oath so binding and so compelling for our President that we would forever be assured that there would be no Catholic President until the Catholic Church in America Americanized its dogma and ceased taking orders from a foreign Pope. Of all the many dominations in America the Catholic Church is the only one under foreign control.

If there be nothing un-American about their church, why this foreign domination?

Oh! How nauseating it is to hear the American Catholic's reasons for not withdrawing from Rome!

We repeat, Sir! England is indeed fortunate, and we sincerely hope that the English Protestants will continue their victories against the greedy Church of Rome.

* * * *

FREE SPEECH! FREE PRESS!! FREE PEOPLE!!!

Voltaire said: "I disagree with every word you say but I will defend to death your right to say it."

When a patriotic American undertakes to go before the people with his opposition to Popery and is thwarted in every possible manner by the Knights of Columbus and other Catholic organizations, he is being denied his right of "freedom of speech". When in Catholic-controlled New York a patriotic organization, the Ku Klux Klan, is denied the right to parade peaceably through the street of Jamaica with other organizations, some not nearly so patriotic, then these men are being denied their right of "freedom of assemblage".

But way up in Blaine—Maine we find a much more intolerable condition.

C. C. Bubar, a Baptist Minister, is candidate for the State Senate in Maine. In a campaign circular announcing a speaking engagement for Fort Fairfield he gave startling information against the Catholic Church and its secret society, The Knights of Columbus. The K. of C's. busied themselves and when Rev. Bubar entered the hall to speak at Fort Fairfield he was arrested, thrown in jail, and denied his freedom until it was too late to speak.

* Gov. Smith is a member of the Cecil Calvert Council, No. 163, New York City.)

An extract is given from an article appearing in a Maine paper:

The charge of criminal libel, according to Herbert T. Powers, who represented the complainants, Joseph Ayoop, George S. Solomon, Clyde L. Knight, and Anton Gabriel, all of this town, was based upon certain statements contained in a document bearing Mr. Bubar's printed signature and which is alleged to have been circulated by Mr. Bubar at a public meeting held at Fort Fairfield Friday evening.

Mr. Powers offered one of the circulars in evidence,***** and called attention to one paragraph, which he said was clearly libelous to the Knights of Columbus of which the **four complainants are members.**

The paragraph referred to is found in Watson's "Roman Catholic Hierarchy" and is as follows:

And the Pope's army of 300,000 Knights of Columbus is drilled and equipped, ready to do Rome's bidding, when the opportunity offers "to cut a path for the Pope into the White House."

Now where did Mr. Watson find these statements?

We quote the sixth paragraph of an article carried on the front page of "The Tablet" (Brooklyn, N. Y.—Catholic) in their issue of June 15th, 1912.

"The Catholic Pulse"

*****It must have been hard for Gen. Miles when he stood on the stand in Washington, to see the Knights of Columbus pass by in parade. The swords of the fourth degree men must have convinced him that **the order is but waiting the opportunity to cut a path for the Pope into the White House.**

Mr. Watson, as well as other anti-Catholic writers picked up these amazingly insolent and threatening statements and justly made much of them.

These ignorant Knights of Columbus in Fort Fairfield did not know that they were quoting into their warrant a statement from a Catholic writer and not a Protestant writer. These insolent traitors to our Constitution were successful in lodging in jail for several hours a Protestant minister for quoting statements from a Catholic newspaper. Affairs in America have reached a degrading bottom when an American citizen can be treated by the Knights of Columbus in such a manner as this.

Little by little these arrogant subjects of Rome in Catholic controlled sections are enlarging their persecutions of Protestants and Protestant organizations and if they **do not stop it** something serious is going to happen.

History reveals that religious wars are the bloodiest of all wars. Unless the Roman Catholic Hierarchy is checked in America we are headed for a religious war greater than those of the Reformation.

Protestant America! Awaken!!

* * * *

HOOVER AND ?

With thousands of farmers storming the convention hall with their cry of "We Don't Want Hoover" and with Thomas Cochran of the House of Morgan, sitting in his private car on a K. C. sidetrack, demanding immediate action on Hoover, the Republican Convention on the first ballot unanamously nominated Herbert Hoover for the Presidency.

That he was the Administration's pick was clearly shown when Secretary Mellon swung Pennsylvania's 70 votes for the Secretary of Commerce, and when the convention left Dawes off of the ticket because he aided the farm relief advocates over Coolidge's protest.

They endeavored to balance the ticket with Senator Curtis of Kansas. Whether or not the farmers of the west will "grab the bait" remains to be seen. As it now stands every thing but harmony prevails in the "grand old party."

And how could there be peace? ?

They have nominated a man for President who is despised by every farmer who is acquainted with Hoover's record; a man who is especially offensive to the farmers of the great middle west, in which section the bulwark of strength of the Republican party lies.

The question of the hour is, what will the Democrats do? Will they follow suit and nominate Governor Smith who is ten times more offensive to the Agricultural South than Hoover is to the Agricultural West?

Surely, surely, the Democratic party will nominate a man who is more a statesman than a politician; who is more a friend to the masses than to the privileged classes; who loves American principles more than those of a foreign Pope; who is a believer in our Constitution instead of a nullifier; who believes that America should be for Americans and not for worthless immigrants; with such a man, and it is ridiculous to say that there is not one in the party, a Democratic victory would be certain.

As Senator Simmons has said, how can we face the American voter and talk corruption, contamination, and fraud with Smith the nominee. All the voter would say would be "LOOK AT TAMMANY." LOOK AT ROME!

And to these delegates from the solid South who go to that good old Southern city named for Sam Houston, we would say "be on the guard". It is your duty and instruction to block the nomination of Smith. You will be confronted with every possible inducement to disregard your instructions at home, but do not forget those dark

moments at Madison Square Garden in 1924, when wops and dagos, under the Smith banner, trampled over the feet of Georgia women while the band played "Marching Through Georgia." It is the same Smith, it is the same gang; a little wiser, a little more demanding, and with a little bigger purse, but the same Tammany ring. Remember:

You shall be a man, loyal, fearless, independent, ready for work, and loyal to the last, to the creed which our heart approves.

Men like these,—and no other,—won every treasure in the storehouse of liberty, every jewel in the crown of good government, every thread in the golden tissue of religious and political freedom.

Men like these,—and no others,—are going to keep alive the sacred fires our fathers kindled, are going to stamp out the heresies that imperial our rights, are going to fight to death those who would turn back the march of human happiness, and are going to re-dedicate this government to the principles upon which it was founded!

Stand firm and fear not!

Brave men who are nothing more than brave, rush into the combat, get worsted and quit.

Brave men, who are something more than brave, take no defeat as final.

* * * *

The Roman Catholic Hierarchy! The Most damnable group of interlocking secret societies that ever met in darkness, and took hellish oaths to a compact of greed, and lust, and crime, for the sordid purpose of grasping uncontrollable power, boundless wealth, and a never ceasing supply of most enjoyable women.

Religion? Those secret Societies which constitute the real machinery of the Roman Catholic Church, have the sort of religion that Satan would have, were he able to leave hell, and take human shape on earth.

—From Watson's "Roman Catholic Hierarchy."

(Footnote—Black face type from Watson's "Prose Miscellanies")

Oath of The 4th Degree Knights of Columbus

An Editorial by Thomas E. Watson.

Ed. Note—Mr. Watson's forty eight paged booklet "The 4th Degree Oath—An Un-American Secret Society Bound to the Italian Pope by Pledges of Treason and Murder" is without doubt the largest circulated piece of anti-Catholic literature on the American market. It is now in its fourth edition and each day hundreds are mailed all over America and Canada.

The Knights of Columbus have done everything in their power to supress this oath. Only last month in Maine they put a man in jail for quoting from it. A Georgia Weekly Newspaper (The Washington News-Reporter) published the Oath a few weeks ago and the next issue of this paper's contempary carried a quarter of page advertisement of the Catholic Laymen's Association denouncing the oath as false.

This Association, as well as catholic leaders, know that unless this oath can be supressed it will defeat Al Smith because he is a member of this insidous secret order.

With a hope of trying to arouse the American people to the danger of placing a 4th degree man in the White House we are reprinting this editorial from the Columbia Sentinel of Nov. 29, 1920.—W. J. B.

For many years there has been a wide circulation of the pamphlet written by me on the above subject.

I stand by every word there written, and am prepared to prove, by evidence which none can dispute, that every statement made in the pamphlet is true.

Three hundred and five years ago (305) there was published in London, the Fourth Edition of the History of the Reformation of the Church of England; its author being Bishop Gilbert Burnet.

On page 119 of the first volume of that standard work, the author publishes the oath which the Catholic Clergy take to the Pope.

As every student of history knows, King Henry VIII. liberated England from the Papal yoke.

The King himself was a devout Catholic—remained so throughout his life—and died in the faith.

The point of issue between the King and the Pope then reigning was, as to the Pope's jurisdiction over temporal affairs: the Pope was holding England to be subject to the temporal supremacy of the Church, a slavery which had weighed upon the realm and sapped it of its wealth ever since the cowardly King John had surrendered it to Pope Innocent the Third, and received it back as a papal fief.

The position taken by King Henry naturally divided the Catholic Hierarchy of England, and the greater part of them, taking the King's side, desired that he, as a supreme power of the State, should relieve them of the oath of allegiance they had taken to the Pope.

Necessarily this demand of the higher Clergy for the remission of the oath that they had taken to the Pope, brought up the question, What is the oath?

Let us read from Bishop Burnet's history:

"On the 11th of May (1532) the King sent for the Speaker of the House of Commons and told him that he found upon inquiry that all the prelates whom he looked on as wholly his subjects, were but half subjects for at their consecration they swore an oath quite contrary to that they swore to the crown; so that it seemed they were the Pope's subjects rather than his. Which he referred to their care, that such order might be taken in it that the King might not be deluded. Upon which the two oaths that the Clergy swore to the King and

the Pope were read in the House of Commons, but the consequences of them will be better understood by setting them down."

Then Bishop Burnet sets down in full the oath which the Bishop or Abbott takes to the Pope.

The only part of this oath which is pertinent to the discussion of my subject is this:

"Heretics, scimatics, and rebels to our Holy Father and his successors I shall resist and persecute to the extent of my power."

That oath has never been changed.

Cardinal Gibbons took it; Cardinal O'Connell took it; Bishop Keiley of Savannah, took it; all the prelates in America had to take it, and did take it.

Therefore, the poison of persecution unto death is in the oath of the Bishop, as it is in that of the ordinary priest who goes around Protestant communities begging for a piece of land and the necessary money with which to put in position another Catholic church whose ultimate purpose is to batter down the Republican institutions of America.

THE JESUIT'S OATH.

Perhaps the most criminal secret society the world has ever known is that of the Jesuits.

Their record drips with the blood of their victims.

They have instigated murders, singly and by wholesale.

In their hands the Roman Catholic Inquisition created a reign of terror throughout Continental Europe.

They cut off the independent thinkers of Germany, Italy, Spain, Portugal, and France until for centuries the literature of those countries sunk to the level of second childhood and their persecution of the science almost benumbed the brains of millions of men.

Suppressed by Pope Clement the 13th, for the reasons which he sets forth in a terrible brief against them (1773) they poisoned this Pope, but had to exile themselves into Russia.

The infallible Pope declared that his Brief against the Jesuits was not to be taken as a temporary measure but as the permanent valid, eternal decree of the Sovereign Pontiff.

This Brief bears in its signatory clause these words:

"Given at Rome, at St. Mary the Greater, **under the Seal of the Fisherman,** the 21st day of May, 1773, in the fifth year of our Pontificate."

When the Papacy sunk to such a low ebb under Pope Pius 7th, (1814) the Brief of Suppression was virtually annulled by another Infallible Pope, who re-established this horrible secret society.

Nobody knew for certain what were the secret Constitutions and vows of these Jesuits until in 1756 a remarkable law case compelled them to bring before the highest court in France, these concealed documents.

The story may interest you: I have told it before, but will briefly re-tell it.

The Jesuits at St. Pierre, in Martinique, (West Indes) maintained a mercantile establishment, at the head of which was Father Lavalette.

These Jesuits traded on credit, mostly.

They hired ships to transport their merchandise.

They disregarded treaties which other merchants obeyed.

They paid no attention to International Law.

Their ships sometimes acted as pirate and sailed under any flag which best suited their purpose.

Father Lavalette obtained credit upon faith of their statement that the property of the entire order was subject to their debts.

The Catholic Government of France did not interfere with this peculiar situation of things, but the English Government did, because the Jesuits were hurting their trade.

The English Admirals, Hawke, Boscawan, Howe, and Anson, settled the matter in a short order by capturing the Jesuit Privateers.

There was a firm of merchants at Marseilles (Lioncy & Gouffre) who were the agents and correspondents of Father Lavalette.

They had accepted bills to the extent of a million and a half livres; to cover these, two vessels had been sent from Martinique with merchandise to the value of two million.

These vessels were captured at sea by the English.

The mercantile house at Marseilles asked the Superior of the Jesuits for a small payment on this large debt, in order to avoid bankruptcy.

The local Jesuits offered to say masses for these merchants, but declined to recognize their claim against the society.

Then the merchants were obliged to lay a statement of their case before the Law courts, and to appeal for a decree that their debt might be paid.

At this critical time the General of the Jesuits died, and of course there was some delay in electing his successor.

The new General saw the necessity of hushing the matter up and he, therefore, issued orders that all available funds should be sent to the merchants.

The courier was five days late.

The mercantile firm had already been forced into bankruptcy.

The Historian of the Case (Newgate) says:—

"From that day the proceeding of the Jesuits were reckless. Finding that publicity was inevitable, they had the impudence to allege that they were protected from the claims of their creditors by their Constitution. This plea was a most disastrous one for them. They were condemned by the Parliament of Paris."

They then appealed their cause to the Great Chamber.

In this—the Supreme Court of France—they based their defense upon the ground that the Society had no common property and referred to their constitution as proof of this.

Naturally the Parliament then demanded the production of these papers and they were accordingly produced in open court, on the 16th of April, 1761.

These documents were so infamous in their character that the Great Chamber, whose counsel was the Abbe Chauvelin—of course a Catholic—denounced these rules; and the Jesuits not only lost their case but brought upon themselves the Judicial decree for the extinction of their order in France, 1762.

Among the secret documents thus brought to light was the oath of the Jesuits, which I now lay before you.

"I, ————, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul, and all the saints and sacred hosts of heaven, and to you my ghostly fathers, do declare from my heart, without

mental reservations, that his holiness pope ————, is Christ's Vice General, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by my Savior Jesus Christ, **he hath power to depose heretical kings, princes, States, commonwealths, and governments, all being illegal without his sacred confirmation. and that they may safely be destroyed.** Therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (Protestant) authority whatsoever; especially against the new-pretended authority and Church of England, and all adherents, in regard that they and she be usurped and heretical opposing the sacred mother church of Rome. **I do renounce and disown any allegiance as due to any heretical king, prince or State named Protestant, or obedience to any of their inferior magistrates or officers.** I do further declare that the doctrine of the Church of England, the Calvinists, the Huguenots, and others of the name Protestants, to be **damnable,** and they themselves are **damned** and to be **damned,** that will not forsake the same. I do further declare that I will help, assist, and devise all or any of his holiness' agents in any place wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to, **and do my utmost to extirpate the heretical Protestant's doctrine,** and to destroy all their pretended powers, regal or otherwise, I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical, for the propagating of the mother church's interest, to keep secret and private all her agents' councils, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or in any circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which I, ————, do swear by the blessed Trinity, and blessed Sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious hosts of heaven to witness these my real intentions to keep this oath. In testimony whereof, I take this most holy and blessed sacrament of the Eucharist; and witness the same with my hand and seal, in the face of this holy convent, this———— day of———— Anno Domini————."

Having established by historical evidence of the highest sort the murderous spirit of the oaths of the Bishops, Cardinals, and Common Priests; and having shown you from the court records of France the hideous character of the Jesuit oath, why should any one doubt that the oath of the 4th Degree Knights of Columbus is practically the same?

They now pretend most virtuously and vociferously that they take no oath at all; they say, and of course are willing to swear, that they are merely banded together to support the government, obey the laws, and live up to a high standard of civic righteousness.

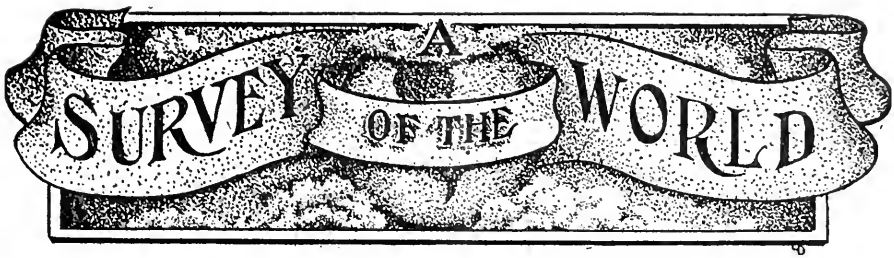
In that case, why the need of any secret society?

In that case, what is the explanation of the four different degrees in this society?

In that case, why the military formation and the military equipment?

They do not expect to fight one another; whom then do they expect to fight?

* * * *



THE POLITICAL SPOTLIGHT centered on Kansas City and the Republicans last week is now turned to Houston where the Democrats are beginning to assemble to select presidential and vice-presidential nominees and draft a party platform.

Overshadowing even the farm relief and prohibition issues the big question to be settled is whether Governor Smith of New York will be acceptable as the presidential nominee to the South.

It is gratifying to notice that the debate raging throughout the country over his nomination grows in intensity and in this day of subsidized press it is especially pleasing to see some of the outstanding Southern dailies openly declaring their opposition to the New York Governor. For example we are quoting an excerpt from an editorial in the Atlanta Journal of Sunday, May 27th:

." 'Shall, or shall not, the Democratic Party be controlled by the better influences in our national life?

" 'Shall it be an instrument to build up or tear down good government?

" 'And in the drafting of its platform, in the choosing of its candidates, in the shaping of its destines, shall the Southern states, the party's one never-failing tower of strength, be duly recognized or be ignored?'

"It is to no dead past that we appeal and to no ties of flimsy sentiment, but to realities that are the heart of Southern character, the soul of Southern Democracy. If a people will not stand by their beliefs, they will stand by nothing. If they can be bluffed or bulldozed into parting with these, what is left will not be worth keeping. Because the candidacy of Governor "Al" Smith (not the man himself, but the forces behind him) is a challenge, an arrogant challenge, to what the South believes in, not simply as regards prohibition but as regards essentials that determine the whole spirit of government, Georgia is against him, South Carolina is against him, Alabama is against him, Tennessee is against him, Mississippi is against him, Texas is against him; and unless the others of the Southern household are false to themselves, they will be solidly against him when the Houston roll is called.

"His chief press organ, with a bigotry that would have suited the Puritans in their witch-burning days, proclaims that the Houston convention must take a wet candidate and a wet platform, no matter what 'Southern politicians' hold. It was Oliver Cromwell who declared, 'The Irish shall go to Connaught, or they shall go to hell;' such today is the tone of certain would-be dictators to the South. In their provincialism they lose the perspective of time as well as of space, and forget that for more than three score years the South has been the sinew and the soul of that party from whose coun-

sels they now would virtually exclude her."

It is rather amusing to observe the effect of an anti-Smith editorial on the supporters of the Governor. The following excerpt taken from the New York Times subsequent to the reading of the article referred to above is a good example:

We have had enough of this fustian foolishness. The sounding of war drums and the lighting of flares can accomplish nothing more worth-while than throwing the South into a condition approaching hysteria. The preservation of a rational point of view is of more concern to those who are sincere in their love for the South than the success or failure of any half-dozen candidates for the Presidency.

The answer to all this may be expected at Houston. But if the South, on behalf of prohibition, which is certainly not a test of party allegiance, or on account of religion, which is certainly not the test of a candidate's fitness, should seek to refuse the nomination to any candidate who attains a majority, it will have to take the responsibility for the defeat that is sure to follow in the national election.

The forces demanding the nomination of the New York Governor are relentless in their determination and have long been confident of success. That confidence is a powerful asset in their undertaking. It has done much to disintegrate the opposition.

Is there something in the Democratic party which renders it incapable of foresight, and of that intuition of popular tendencies which is the necessary element of political success? The tactics employed by the Roman Catholic Hierarchy to place one of its adherents into the White House are so obviously insolent and contaminated that the party leaders are strangely blind if they do not realize what this truckling to a foreign potentate will do for them in the next elections.

It has been well said that the common country looks to the South for the service of defeating the Smith candidacy, and the henchmen of Rome do not fail to realize that their most formidable adversaries will be the delegations from Dixie. The Southern Democracy of the Democratic party is not willing to sacrifice its principles, and will be found fighting to the bitter end in Houston. But in the event of Smith's nomination the Solid South will be smashed to the extent that it will be chiefly responsible for placing him into the obscurity he so richly deserves next November.

* * *

THE WORLD'S most involved financial problem again occupies a pre-eminent position in current affairs. General Agent S. Parker Gilbert, in his report on the third quarter of the fourth Dawes annuity, particularly invites attention to the necessity of finally determining Germany's debt to the Allies.

The reparations total placed upon Germany in London was approximately $33,000,000,000, a

sum considered by nearly all Germans and many outsiders as ludicrous. When Mr. Gilbert appeared before the Reparations Committee last January certain members intimated that he had taken it upon himself to revise the totals in assuming the full Dawes annuity to represent Germany's capacity. He made it plain in replying that the bonds totaling $20,000,000,000 written into the treaty at Versailles could not be taken seriously, and they were not taken seriously by the Dawes experts when the maximum annuity was fixed at a sum equivolent to five per cent. interest on bonds exclusive to those of Versailles.

Germany looks favorably on the re-opening of this question and on the efforts to establish definitely the amount of reparations she will be required to pay. The people are confident that the prevalent assignment cannot last, and any discussion that might lead to a revision is looked upon as a step forward.

It is manifest that a successful termination of an agreement satisfactory to all interested parties would produce good results toward alleviating the international tension that has existed since the war. But only a small reduction of that $33,000,000,000 will necessitate prudent political dexterity; to fix the figure at an amount within Germany's conception as possible will require sagacious and judicious diplomacy and perhaps years of education that may eventually cause the overthrow of French Cabinets.

Although members of all the allied countries will participate in the forthcoming discussions, it is likely that none will fail to sanction any settlement that France approves, and the consequence of the major struggle in Paris will be largely determinative of the final outcome. Several years may be required to discover a fair method to all concerned for the ultimate settlement of the reparations; but it is worth while to strive for that end.

* * *

THE CITY OF PEKING, traditional capital of China for five centuries and stronghold of the Northern Dictator Chang Tso-lin, fell recently to the South Chinese Nationalist Armies. The great Marshal evacuated the city under such perfect control that the departure more closely resembled a stately pilgrimage rather than a military retreat. The event is of paramount importance as it is now claimed all of China is united under one regime for the first time in the present decade of Civil war.

Interest now shifts to the three Nationalist leaders whose troops have been marching upon Peking; Chiang Kai-shek, Feng Yu-Hsien and Governor Yen. The young Nationalist generalissimo Chiang Kai-shek has resigned his

office stating that the civil war is now ended and a commander-in-chief is no longer necessary. Apportionment must soon begin among the triumvirate, however, and when the control of a great nation is at stake it is difficult to subordinate personal ambition.

While China is ostensibly united under the Nationalists, observers express the opinion that she is not yet rid of her civil wars or of its selfish factions. The situation is ameliorated in the fact that today the three major leaders are cooperating, whereas not more that two have been allied heretofore. But one cannot allow natural hope for Chinese unity and peace to pervert facts, and it is the part of caution not to be too hasty in accepting the capture of Peking by the Nationalists as symbolic of the unification of China.

* * *

THE JUNE ISSUE of The American Review of Reviews has an article written by Frank H. Simonds entitled "The Ruin of War Disappears." We are quoting from that section of the article headed "Europe's Desire for Peace," which conveys Mr. Simonds opinion concerning Secretary Kellogg's proposal to outlaw war:

When Mr. Kellogg's proposal has been adopted, the situation in Europe will remain unmodified. Disarmament will be just as remote, the evacuation of Germany will not have been hastened, because, at bottom, Continental experience and conceptions demand that for every prohibition there shall be a corresponding provision for enforcement. To make war illegal is, to the French mind, a meaningless gesture—unless you provide a police power to prevent or punish a breach of the law. The American conception that after the agreement to make war illegal has been accepted the police force should be reduced or disbanded strikes the Frenchmen as fantastic.

No single circumstance on my return to my own country impressed me more than the totally different tone in which the Kellogg proposal is discussed here and abroad. In Europe it is considered as an American invention, the product of a country totally unfamiliar with European conditions, and wholly unable to grasp European conceptions. It is not regarded (save in some quarters in England) as a step toward international peace, but rather as a sop to be thrown a great country, and to a powerful political party in that country. There is always the expectation that it will bring rewards, and always the proviso that it must not affect vital interests. When Poland proposed the same thing at Geneva last September, it was promptly put on ice by the efforts of Britain, Germany and France. But Poland was not the United States. There is the difference.

* * *

AERONAUTICAL ACCOMPLISHMENTS during the past year of trans-oceanic and polar flights have received unprecendented acclamation from the people of all parts of the globe. Air people, as all other humans, possess that natural characteristic to attain feats which have not been previously performed, and by virtue of the heroism manifest-

(Continued on Page 188)

A DEBATE BETWEEN TWO SOUTHERN ORATORS OF THE OLD SCHOOL.

By C. J. Ramage, Saluda, S. C.)

The most interesting debate ever heard by the writer was between the famous Tom Watson of Georgia, a member of Congress, and Senator M. C. Butler of South Carolina. It was in September, 1891, in the small village of Batesburg, S. C., on the old Charlotte, Columbia and Augusta Railroad, now the Southern. At that time Populism was sweeping the West and was making heavy inroads on the South. The pet plan of the Populists was the noted "Subtreasury" scheme, by which it was aimed to have the Government establish warehouses all over the country and advance money on agricultural products, which were to be pledged for the repayment of the advanced money; the products so pledged to be stored in warehouses to await higher prices, when the products could be sold and the money paid back. As usual, the radical element—that is, the element which believed in change, was for the plan; and the socalled conservative element—to which the writer of this article belonged, was against it. The gist of the plan was the hypothecation of cotton, grain, corn and other produce to await better prices from the standpoint of the producer. The old line Democrats were against the plan and many Democrats who had leanings toward Populism were tooth and toenail for it. General Butler had been a Major General in the Confederate Army, was an excellent lawyer especially on the criminal side of the Court, where an appeal to the emotions was an effective thing for the defense; a powerful and eloquent orator and a statesman of note—with the glory and glamor of the '76 campaign still clinging to him. He was as handsome a man as ever went on a public platform and always went dressed in the latest style and never looked common or slouchy. Watson, on the other hand, was small and frail of stature and paid no attention whatever to fine clothes—though neat and clean in appearance. Butler loved the good things of life and was eminently satisfied with things as they were; Watson a student of books, an ascetic, in whose soul burned the fire of a born reformer.

On a beautiful morning in early Indian Summer; when the Southern landscape was wrapped in a dreamy, poetic haze, which makes that season in that section a beauty and a joy forever, these famous antagonists met.

Watson was staged to present the affirmative of this issue—the subtreasury plan, while Butler stoutly stood for he negative. Watson began by showing that there had been great discrimination against the farmer and in favor of the merchant and banker class. His voice was shrill and high-pitched and one noticed that its inflections were not good but his language was superb and his choice of words was never surpassed no more apt phrases, catchy

(Continued on Page 189)

ROMAN CATHOLIC HIERARCHY

BY

THOS. E. WATSON

PART II. OF CHAPTER XV.

You don't want a religion which insults your reason, by pretending that a negro priest, a Chinese priest, an Indian priest, and a Caucasian priest can create their Creators out of a 1-cent piece of bread.

Symbolical, figurative, a human heart-throb was so very manifest in the wish to be remembered, as his last supper should go down the ages that were to follow, after his body should be broken, and after his blood should be shed!

It was bread the Disciples ate: whoever was insane enough to say it wasn't the wheaten loaf?

It was wine they drank: what lunatic ever contended that it wasn't?

Christ in the flesh sat there, while they ate the broken bread: Christ's blood was in his veins, while they drank the wine.

Yet an American, "Father" D. S. Phelan, editor of The Western Watchman, can print such disgusting stuff as "the priest's lip purpled with the drinking of Christ's blood."

Under date of June 10, 1915, Rev. Phelan publishes a sermon which he had preached the Sunday before, to his St. Louis congregation:

"The church is made for sinners, not angels. I never invite an angel down from Heaven to hear Mass here. This is not the place for Angels. The only person in Heaven I ever ask to come down here, is Jesus Christ, and Him I command to come down. He has to come when I bid Him. I took bread in my fingers this morning, and I said: 'This is the body and blood of Jesus Christ,' and He had to come down. That is one of the things He must do. He must come down every time I say Mass, at my bidding, because He made me a priest, and said: 'Do you this in memory of Me.' I do it in obedience, I do it in reverence, I do it in homage, I do it in adoration; but I do it, and when I do it, CHRIST MUST OBEY."

Did you ever read anything so blasphemous?

"Him I command to come down. He has to come when I bid Him!"

The conception of Almighty God, acting in obedience to the commands of mortal men, is assuredly the most utterly dumbfounding idea that ever entered the brain of a religious fanatic.

It was hatched in one of the monkish cells of the Dark Ages, where a filthy old ignoramus brooded and brooded over the words, "This is my body," until he dreamed himself into the belief that the living Christ meant, that the Passover loaf in his hands was his own corporeal substance.

The half-crazed hermit probably had no complete Bible; and, therefore, was ignorant of the fact that in the sixth chapter of John, Christ speaks eleven times of himself as the bread of angels that came down from heaven to give life to the world.

The Jews are the descendants of an Arab tribe; and, like all Eastern peoples, their language, in its early days, teemed with figurative terms.

(Our American Indians showed so much of the same tendency, that many scholars have used the fact as an evidence of their Oriental origin.)

All through the Bible, you will note the use of this figurative language. In fact, many of the chapters which we have been taught to take literally, were meant to be taken as allegories, by which useful lessons were taught, **just as Christ taught by parables.**

Thus, the tempting of Eve by a serpent was probably never meant to be understood in the sense, that a real snake talked to the Mother of the human race, but in the sense that **the spirit of evil** lured mankind into wickedness.

Christ is called the Shepherd; but nobody took that to mean he tended sheep.

He is called the vine, the door, the way; but nobody understood those terms as meaning that he bore grapes, opened and shut the entrance to the house, or was the highway along which people travelled.

He is called the lamb, but no one was ever booby enough to confuse that term with mutton.

Then, when he is called the bread of life, which we must eat to be saved, how did it ever enter the human brain that he meant a literal eating of his flesh?

As a human being, at the Last Supper, Christ was a Jew; he remained a Jew after the supper; he was a Jew in Gethsemane, in Pilate's hall, on Mount Calvary, and on the Cross.

If his corporeal substance was eaten at the supper, and his blood swallowed as the cup went the rounds, what was it that sweated blood in the garden?

What was it that stood before Pilate? What was it that the Jews crowned with thorns, and spat upon? What was it **that suffered so,** on the Cross, and gave forth blood and water when the Roman lance pierced the side?

Of course, we Protestants believe in **the invisible** God, present everywhere, at all times; and all powerful, as well as all present.

But the Romanist belief is entirely another thing: they believe in **the bodily** presence of God, on ten thousand altars, in ten thousand different places, at the same time.

Rev. D. S. Phelan expresses the orthodox Roman belief when he says, "He has to come down when I bid him."

"Christ must obey."

Phelan is the creature; Christ is the Creator; but when the Creator gets orders from the creature, **the Creator must obey.**

"CHRIST MUST OBEY!"

"Him I COMMAND!"

Transubstantiation destroys the Plan of Salvation as laid down in the New Testament, and compels you to accept **another plan, made by European monks,**

nearly eleven hundred years after Christ's death!

In the New Testament, Christ's crucifixion is the one supreme and final sacrifice.

The altar and its victims were put away: never again was dove, or lamb, or bullock to shed its blood and feed the flames in the temple.

"It is finished!"—the one supreme, sublime, divine, eternally affecting sacrifice was complete.

Faith was to take the place of the actual offering at the altar; and for a thousand years after Christ's human heart broke, under the frightful suffering of such a death.

Pagans had the altars, and the daily sacrifice; but Christians had neither altar nor sacrifice. Faith in the one supreme and final atonement, was the very life of the church.

Immured in his solitary cell, a monk, named Parcasius, brooded over the subject of the Last Supper, and conceived the monstrous doctrine which had never been heard before.

It was the darkest period of the Dark Ages; and the European world—without books, and withous schools—was sunk in ignorance, immorality, and superstition.

It was an age that believed in bogles, fairies, wizards, weir-wolves, and supernatural displacements of the laws of Naturefiz.

It was an age in which a Pope condemned a horse to be burnt, as a demon, because it had been taught to walk up long flights of steps.

When men had been lowered to these depths, they were ready to believe anything; and hence the new doctrine became popular, partly because it was so monstrously incredible—a miracle being preferable to a sober fact.

Thus, in 1079, the continual sacrifice—"the eucharist"—was substituted for the one supreme and final sacrifice: the daily manipulation of bread and wine at the altar took the place of the crucifixion on Calvary.

How many Catholic laymen know the real origin of the Mass, and that it was never heard of in the Roman Church until the tenth century?

Pope Leo the First said, "Receiving the efficacy of celestial food, we pass into his flesh who was made our flesh.

"Man in baptism, is made the body of Christ."

If this isn't good Protestant doctrine, I am much mistaken; and Catholics should be reminded that if any of the Popes were infallible, they all were—and Leo was one of the greatest.

Paul said, in four diffrent places, "the church is the Lord's body." (I Cor. xii., 27. Eph I., 22, 23. Eph. II., 12. Colos. I,, 24)

Therefore, the new doctrine of Pascasius not only reversed all former Popes, all the Fathers of the Church, and the repeated assertions of Paul, but swept away the simplicity of Gospel teaching, and made it necessary for the priests to hide the Bible from the laity.

Not until after the new theory of the bread and wine was adopted by the Pope, was the Book taken away from the people.

For 1,000 years after Christ, the Roman Church, like all other Christian churches, celebrated the Last Supper as a mystical, commemorative rite.

On the walls of the catacombs in which the early Christians took refuge from persecution, there are, **to this very day,** and within a short distance of the the Pope's palace, drawings which represent the believers as celebrating the Last Supper, **as an actual meal,** with fish and wine on the table, and the Christians pictures, as they sat themselves down to eat.

Even in the eleventh century, the eucharist absurdity had not prevailed.

The Roman Synod of 1078, presided over by Pope Gregory VII., rejected, or, at least, did not claim the bodily presence of Christ, in the bread and wine.

That claim was made next year, and **a new creed issued.**

(Cossart A, 28. Mabillon, 5, 125, and 139. Edgar's "Variations of Popery," page 7, and authorities cited.)

Thus, an "infallible" Pope, in 1087, defined the sacrament of the Last Supper **in terms which the Protestants would have accepted;** and, in 1097, **the same Pope changed the definition,** and placed it where nobody but a papist could do so.

For nearly 1,100 years after Christ, the bishops of Rome took the Last Supper, **as the Protestants of the Middle Ages took it.** How, then, can a Roman Catholic of today be certain that the Pope, who changed the ancient creed and imposed the modern one, was right? **What goes with the infallibility of his predecessors?** What goes with his own infallibility of the year before?

Pope Pius IV. made the proposition to Queen Elizabeth, in 1560, **to accept the English Book of Common Prayer,** containing the Thirty-nine articles, **in which Transubstantiation is rejected, if England would again enter the Romish Communion.** The Pope appointed a special envoy (Martinego) to negotiate a treaty with the queen upon that basis. The proposition was not only rejected, but Martinengo was not even allowed to land, but was stopped in the Netherlands.

(Heylin, 303. Strype, 1, 228. Alexander, 23, 230. Edgar, 8.)

Catholics are taught to believe that, after consecration by the priest, the bread is the actual, corporeal substance of Christ, and the wine, his blood.

As the wafer is borne in procession,, the believers kneel to it, or at least uncover their heads. As they pass the churches, the hat is lifted, not to the building, **but to the Christ in the tabernacle.**

Such educated priests, as D. S. Phelan, of **The Western Watchman,** tell us that the **wafer,** after consecration, **have been known to bleed when trampled upon!**

A few weeks ago, the newspapers were telling us how the Spanish prelates wept, when they heard that the German soldiers had "profaned" the "Host" in Belgium, by breaking the wafers, and feeding them to their horses.

Yet **the Pope,** the Sarbonne at Paris, and the most eminent Catholic theo-

logians offered to renounce this doctrine, and return to the old creed which had lasted for 1,078 years!

At the time the "infallible" Pius IV. made his offer to Queen Elizabeth, the new creed as to the bread and wine had not reached half the age of the old.

And if the Protestants of England had been willing to again bear the yoke of Rome, all this monstrous pretension of creating God out of pan-cakes would never have come down to the twentieth century.

For more than 1,200 years, the bishops of Rome, and the Roman Catholics gave both the bread and the wine to the laity, and the non-officiating clergy, just as the Protestants do.

The Fathers of the Church—Ignatius, Justin, Chrysostom, and Jerome—taught the Communion, as Christ illustrated it, by giving bread and wine to all.

Jerome said, "The priests who administer the communion, divide the Lord's blood among the people."

Ignatius said, "One bread is broken, and one cup is distributed to all."

Justin said, "The deacons give to every one present, to partake of, the blessed bread and wine."

Chrysostom said, "One body and one cup is presented to all."

Waldensians, Nestorians, Armenians, Baptists, Methodists, Presbyterians, Episcopalians, Christians, and Adventists could all subscribe to that doctrine.

The Manicheans were the first to refuse to partake of the wine, and they refused it, because they considered all kinds of wine to be, "the gall of the Dragon."

Pope Leo, in 443, commanded that all Manicheans who continued to refuse the cup, be excommunicated.

Pope Gelasis severely condemned the Manichean heresy, and forbade the separation of the communion. This "infallible" Pope declared that "the division of one and the same mystery could not be effected without sacrilege."

Pope Urban, in 1095, officially decreed that "no person, except in cases of necessity, is to communicate at the altar, but must partake separately of the bread and wine."

Pope Pascal, in 1118, decreed as follows, "Our Lord himself dispensed the bread and wine, each by itself; and this usage we teach, and command the Holy Church to always observe."

Why were the decrees of these Popes set aside? Why did the priests of the thirteenth century begin to introduce the Manichean heresy, and make it orthodox.

For 1,200 years, the Roman Catholics followed the example of Christ in celebrating the Lord's Supper: for 700 years, they have been practising the Manichean heresy, which numerous Popes condemned. How, then, can a conscientious and intelligent Catholic feel certain about this comparative novelty of refusing wine to the congregation?

LIFE OF THOS. E. WATSON

By His Grand-Daughter
GEORGIA WATSON LEE

CHAPTER XVII.

"WHERE AM I AT"

No review of Mr. Watson's Congressional term would be complete without a discussion of a phrase which made him known over night throughout the United States. Practically all of the newspaper articles and editorials with reference to his death referred to him as the man who used the words on the floor of Congress "Mr. Speaker, where was I at?" The words clung till death to the man who did not use them, instead of being attributed to the man who did.

Mr. Watson wrote a campaign book for the Populist Party entitled "IT IS NOT A REVOLT IT IS A REVOLUTION". In a chapter devoted to a general exposure of Congressional conditions we find this paragraph.

The Congress now sitting is another illustration (that is, of general Democratic* worthlessness). Pledged to reform, they have not reformed. Pledged to economy, they have not economized. Pledged to legislate, they have not legislated. Extravagance has been the order of the day. Absenteeism has never been so pronounced. Lack of purpose was never so clear. Lack of common business prudence was never more glaring. Drunken men have reeled in the aisles, a disgrace to the republic. Drunken members have debated grave issues upon the floor, and in the midst of maudlin ramblings have been heard to ask: MR. SPEAKER WHERE WAS I AT?" Useless expenditures pervade every department.

On Saturday July 30th, 1892, Gen. Joe Wheeler of Alabama rose to a point of personal privilege and asked that the above paragraph be read by the Clerk. After this was done he said:

Mr. Speaker, I have been a member of this House for a number of years past, I have during this Congress or previous Congresses listened to every debate upon questions of an important character, and I assert that the language in that book which says that drunken members have debated such questions is the vilest and most malignant falsehood that has ever been uttered on the American continent.

Upon the conclusion of Mr. Wheeler's attack Mr. Watson rose to a point of personal privilege and replied to the gentleman from Alabama, making one of the first addresses on the floor of Congress against public sale of intoxicating liquors, an address which eventually caused the abolishment of the barroom in the national capitol.

* * * *

Mr. Watson. The only crime charged in that paragraph which a Democrat takes offense at is, that he got drunk at the barroom this Congress allows to be run in the basement; and the Record shows that members came up here

* The Democratic party is referred to because they were in the majority in the House and their campaign platforms had called for reform).

on a previous day of the session and admitted that they were drinkers at it. You have planted the tree, why should you wonder at its fruits? You allow the contagion, why should you wonder at the sickness?

Mr. Speaker, this House can do with me what it likes about that paragraph; but I stand upon it as being the exact truth, and defy proof to the contrary.

Mr. Combs: (Addressing Mr. Watson) That is not the question. Let us hear what you've got to say about the charge you made against this House. That is the point.

Mr. Watson: Well, now, if you will just wait for a little while I am coming to that; and I wish it to be understood that no Representative from New York can bulldoze the "gentleman from Georgia" in the exercise of his rights on this floor. He may as well understand that now.

* * * *

Mr. Watson; There is not a charge in this paragraph that has not been made from that press gallery and sent singing through the newspapers of this land; but now, because I have made it, and because ten of the People's party are here, powerless in the grasp of your tyrannical party, you want to select me for a scapegoat—for a martyr to your prejudice.

The Speaker: The gentleman from Georgia occupies the floor simply by the indulgence of the House, simply to make an explanation, and he is not speaking as a matter of right, but as a matter of grace.

Mr. Watson: I want no matter of grace from this Democratic majority that seeks to hiss me down, when I am defending my character on the floor of this House. Jeffersonian Democracy grants a man freedom of speech and freedom of press, and if you want to howl me down, do it, and I will appeal from your tyranny to the fairer sense of justice that abides in the hearts of the American people. (Applause) I scorn your grace, I scorn your mercy.

Mr. Boatner. I move that the privilege which has been granted to the gentleman be withdrawn.

Mr. Watson. I scorn . . . .

Mr. Speaker. The gentleman from Georgia (Mr. Watson) will take his seat. The Sergeant at Arms will require the gentleman from Georgia to take his seat.

Mr. Watson. (Speaking at the same time) And if you seek to oppress me, I squarely throw it back on you.

* * * *

Nothing illustrates more fully the excitement prevailing just after Mr. Watson made his charges than the amount of space given by the newspapers to the incident. The New York papers devoted entire pages to the "Where Am I At" episode as it was brought to public notice by the Gentleman from Georgia.

We are giving below paragraphs from a six column article as it appeared in the New York Herald August 1st, 1892.

MADE THINGS HOT.

Weather aside, nothing in years has stirred up so much heat in the House of Representatives of these United States as the two little sentences published to the world by Represenative Wheeler, of Alabama, who insisted in dragging them from Representative Watson's campaign book and now enjoying dissection at the hands of a real Donnybrook fair investigating committee.

"Drunken members," said the offending sentences, "have reeled about the aisles—a disgrace to the Republic. Drunken speakers have debated grave issues

on the floor, and in the midst of maudlin ramblings have been heard to ask, 'Mr. Speaker, where was I at?' "

"Ha!" said Congress, when it heard these offending strictures. "That means us. That is an attack upon the dignity of the House, which, coming from a member and not from a mere newspaper correspondent, must be repelled. Let us hold an investigation and hurl back the calumny. Let us swear in witnesses and prove that drunken members have never reeled on the floor of the House, and then when we have proven that we shall leave it for an offended House to deal properly with this contumacious and reckless young man."

So Congress named its committee, and the committee got to work, and the very first day a dozen witnesses, in the course of repelling the accusation, had given testimony which stiffened the backbone of Representative Watson and made Congress madder than it was before.

THERE HAVE BEEN CASES.

"There have been cases of intoxication," say the witnesses, "but they are so few and far between that the sobriety of Congress is the chief wonder."

"Well," says Mr. Watson, "what did I tell you?"

"But it was gentlemanly drunk, not dog drunk," say the witnesses.

"Ha! ha!" replies the accuser, "now I have you. I don't believe there is such a thing as gentlemanly drunk. Go to!"

And so the controversy boils, while the public looks on and smiles.

The Committee, appointed to investigate the charges soon realized that they were accomplishing but little against Mr. Watson; that they were furthering the cause of Populism and that Mr. Watson was correct in his charge that men often debated in the House under the influence of Liquor conceding even that he exaggerated somewhat in his Campaign book.

Mr. Wheeler, who was especially wroth, called Mr. Watson into a committee room while the investigation was in progress and blandly suggested that if he (Watson) would apologize to the House Congress might agree to "drop it".

To this statement, Mr. Watson replied, much to the chagrin of Mr. Wheeler, that as he had told nothing but the truth, which later he had conclusively proved, he was "unable to see the wisdom of his advice."

The Committee just before the first session of the 52nd Congress adjourned on August 5th, 1892 made both a minority report and a majority report. The former vindicating Mr. Watson, the other criticising him. Thus the matter "was dropped".

The entire proceeding was one of regret to Mr. Watson. He had had no intention of bringing to public notice any certain individual, naturally he shrank from personalities until he was compelled to fight to preserve his veracity and honor. When these were attacked he fought back with all his power.

* * * *

A book could be written, which possibly will be written in the future, concerning Mr. Watson's single term in Congress. In the two chapters XV and XVI scarcity of space has caused us to but

briefly review his work. His record was one to which he pointed with pride throughout life. He kept faith with constituents and introduced a bill which covered every demand in the Ocala platform.

Mr. Watson was classed as a dreamer, but strange enough the dreamer lived to see the very demands, which he was ridiculed in Congress for introducing, written into law and heralded as mighty legislation.

Believing that principles were dearer than party, he stood by his principles. He stood and combatted opposition that would have vanquished, politically, a weaker man. He knew that while his fights were making him unpopular with the more conservative political leaders they were also succeeding in working his way into the hearts of the masses of the American people as we will see in the next chapter.

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(Continued from Page 178)

ed in defying the hazards which must be met, they justly deserve the praise and enthusiasm of the entire population of this globe.

Rivalry among airmen is frequent, and oftimes keen. At the time of this writing two planes are lying on the North American continent, anxiously and impatiently guarded by their mistresses, each of whom is eager to be the first member of her sex to make a successful trans-Atlantic flight.

The most beautiful among their traits, however, is the manner in which they form a brotherhood and respond to the S O S call whenever a member is in peril. When news first came that the Italia was down and Nobile and his men might perish, Amundsen was asked at a public dinner whether he would go to the rescue. "Instantly" he replied, and immediately offered his services to the Government. Everybody remembers the controversy between the two men about the leadership of the Norge expedition, and the bitter feeling that has existed between these two explorers who had shared a common danger.

Yet Amundsen was scheduled to begin his rescue flight on June 17th, facing the most dangerous risks known to aviation, to go to the relief of a man whom he has not for some time regarded as one of his friends. If he is successful in rendering succor to that unfortunate stranded crew, the stout-hearted navigator of the Northwest Passage and conqueror of the South Pole will have further immortalized his name in the exemplification of the unquenchable spirit and love for his fellowman generally possessed by the intrepid men of the air.

A DEBATE BETWEEN TWO SOUTHERN ORATORS

(Continued from Page 179)

illustrations, or vivid word paintings ever fell from the lips of mortal man. One minute his phraseology would have just enough slang to arouse the interest or cause a laugh; the next he would be soaring among the clouds with a burst of oratory that was gorgeous as a sunset, and that stirred the blood and made the heart beat faster. His imagery had in it all the glory of a painting by Titian to dazzle the eye, accompanied by a selection from Beethoven to seduce and steal away the senses. His language seemed to be the result of some secret process of witchcraft, not attainable by ordinary speakers.

Mr. Watson took up the objection that the warehouses would not be able to hold all the produce that would be offered, and read a selection from McCarthy's "History of Our Times," which showed that a like objection had been urged against a reduced postage and a government post office—one member of Parliament having urged that the mail would come in such awful volumes that the walls of the buildings would burst asunder and fall. Mr. Watson urged that the objection to the plan that he was advocating was merely the dream of an overwrought fancy that had as little foundation in fact as the objection to the post office, was afterward found to possess.

His opening address was a skillful plea for the affirmative in which he drew analogies from the practices of other businesses and similar plans that had been found to work in other places. It was a speech filled with facts and figures and appeals that sustained his side of the case.

When General Butler rose to reply, he made an imposing figure-faultlessly groomed, in the prime of health, with a good humored smile playing over his handsome face. He began by saying that our people were not in as deplorable condition as Mr. Watson had pictured. We still had some meal in the barrel, flour in the kitchen, and meat in the smokehouse. That the subtreasury scheme was merely devised for certain people to ride into office on and that Mr. Watson and his crowd were merely trying to build a bridge to the moon. His plea was: "Don't be led off on any such jack-o'-lantern chase", the only reasonable end of which must be deep and bitter disappointment. The General had a fine baritone voice verging on a strong bass, which rose and fell in well modulated and polished inflections, that was pleasing to the ear. He had small attainments in a literary way and was just such a speaker as the old-time ante-bellum slave-holder enjoyed to hear. He could pull on the tail feathers of the eagle and make him scream in the most approved style! He was a gentleman of lineage and charm who told his people not to wander off after strange gods in a word, to be content.

But when Watson rose in rebuttal, you felt there was something different. It was logic and seeming facts pitted against a great name and a fine voice. It was the eloquence of thought and word contrasted with the swelling utter-

ances-commonplace words and thoughts delivered with an eloquence of tone and a swell of vocal beauty that some people mistake for real oratory. But Watson had the General sadly overmatched. While his voice had none of the richness and mellow cadence that Butler's possessed, yet its piercing tenor soon captured the ear—it had pathos, sincerity and cutting satire. As soon as Watson launched into his reply, the effect was evident on the audience. The set expressions of the faces, the eyes that looked like vanishing points of light, intent on the face of the speakers, the head pushed forward and the body rigid all betokened the spell of the true orator. Bursts of applause would come with a spontaneity that was involuntary. People crowded forward enthralled and entranced. No man even saw the like before or since. One two-hundred pound man asked Mr. Watson a question and on getting an answer that burned and stung, started forward toward the speaker. Fully two hundred men moved forward who would have torn Watson's antagonist limb from limb had he attempted any personal violence against the orator.

As the mellow rays of the evening sun caused a shimmer of enchantment to hover over the landscape, the speaker seemed to be caught up into the seventh heaven of magic power. His manner was as inspired as that of one of the prophets of old. He was the embodiment of the torn, crushed and sadly abused South, which was again gathering its strength and power so as to take its place as of yore in the great Confederation of States, which it had not occupied since 1860, and was giving utterances to its wrongs and its hopes. He compared the South-in vision going back to the bloody war—to Rachael weepng at Ramah for her children and refusing to be comforted because they were not.

Never was the triumph of a speaker greater! When he reached the climax of his speech, the transport and enthusiasm of his hearers knew no bounds. They were waving their hats and shrieking at the tops of their voices: "Hurrah for Watson!" "Give it to 'em!" "That's right!" etc. No speaker had such a hold on his crowd, and victory of an orator was never more complete while the mass of humanity was resistless in its physical demonstration of the power exerted by the Tribune, Watson.

General Butler was sitting there with tears coursing down his cheeks looking the broken man that he was; his people had left him stranded on a lone and desolate shore. He knew his "day was dying in the west." So it was; only a few years after that day he went down before the star of Ben Tillman, who preached the same doctrine of reform heralded by Watson.

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When I come to face my Father, I want to say to Him:

"Father, take pity on me—it was You who made me just what I was. With all my raging passions and disfiguring imperfections, You sent me into the wicked world, where there was so much that I could not understand. I know that I've sinned, deeply and repeatedly, but, oh, my Father! I did try to please You. Often guilty of wrong doing, I strove to get right, and stay right. I have done the best I could—to be just a man, a high-minded man, a pure man, a good man."

If, at the end of the chapter, I can still say that,—as I can up to now,—I won't be the least bit afraid of Him. I know, in my inmost soul, that He will forgive me the sins that I could not help committing, and that He will not doom me with His eternal, implacable frown.

—From Watson's "Prose Miscellanies."